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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the life of the Holy Prophet Mohammad

Addressing his Companions the Prophet of God said :

" Allah regards not a man's looks or his personal appearance, but cares only for the virtue of his heart." —*Muslim.*

One day the Prophet of God related the following story to his Companions :

" Three men belongining to a by gone people and age happened once to go upon a journey. Benighted on the way, they made their way into a cave in order to pass the night there. Whilst in the cave, a huge piece of rock, getting dislodged from its place, rolled down and blocked up the mouth of the cave, so that the three travellers were entrapped inside.

Finding the rock too heavy to be moved and faced with the imminent prospect of death, the three men took counsel among themselves, and they unanimously decided that the only way of getting out of their living tomb was that they should each recall some particularly meritorious deed they had performed in life and, protesting it before God, should pray to Him to cause the stone to move away from the mouth of the cave and let them pass out. Accordingly, each

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of them called to mind his best action in life and prayed to God.

The first man prayed thus:

'O my God, I had old parents whom I always used to feed before everyone else in the house. One day it so happened that while tending my flocks in the field, I followed idly the trail of my goats and strayed far from home. It was not until very late at night that I was able to return. I hastily drew the milk from my goats and took it to my aged parents, but found that they had both fallen asleep while waiting for their food. Not liking to disturb them from their sleep, I stood by their bedside holding the milk in my hand, waiting for them to wake up and drink it. I waited in this way until daybreak. My own hungry children clung round my legs crying for food, but I would not give it to them until I had served my parents first. At last they woke up and drank their milk. After this I fed my own children. O my God, if you know that I did all this just to please you, then be pleased to cause this stone to move from its place and give us exit.'

At this the huge piece of rock blocking the cave's mouth moved a little from its place, but not enough to admit of their getting out.

Then the second man began his prayer as follows:

'I once fell in love with my uncle's daughter, whom I desired above everything else in life. But, chaste and godfearing, she would grant me no favour. Soon, however, a terrible famine stalked the land. Forced by starvation, she came to me and asked for help. I gave her a hundred and twenty pieces of gold, in return for which she agreed to bestow her favours upon me. When, however, the desired moment came and I was about to gratify my passions, she begged me to fear God and to refrain from violating her chastity. At this appeal from her, I at once desisted from my purpose and left her. And I let her keep the money which I had given her. If you know, O my God, that I did this but to please you,

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deliver us from our present extremity.'

At this the piece of rock moved a little more from its place, but still the opening was not sufficient to allow them to pass out.

Then the third man prayed thus :

'I once engaged some labourers to do a piece of work for me. I paid them their wages, except to one man who went away without taking his money. I employed this money in a lucrative business until the small sum increased to a large property in the shape of immense flocks of goats and herds of cattle. After a long absence the man returned and asked for his wages. Pointing to the vast herds of camels and cows, and to the flocks of goats grazing in the field before him, I told him that they all represented his wages and belonged to him. He would not believe me, and thought I was joking at his expense. But when he saw that I really meant what I said, he was overjoyed at his good fortune and drove away his herds. O my God, I performed this good act solely to please you and to win your favour ; so help us out of our sad plight.'

Then the stone rolled completely away from the mouth of the cave, and the three men stepped joyfully into the open and went on their journey."

—*Bukhari.*

Translated by M. H. Taj.

Malfoozat-i-Ahmad

January 22, 1901 (continued).

The Promised Messiah remarked that Hazrat Adam was created on a Friday ; that this was the day that was really sacred ; and that the previous peoples had made a mistake, some in takingt the Saturday for their Sabbath and some in adopting Sunday for that purpose. The Holy Prophet Mohammad, on the other hand, chose the most sacred day of the week as the Islamic Sabbath. Similarly the various sects that had spring up in Islam had erred in calling themselves *Hanafis* or *Malikis* or *Shi'ahs* or *Sunnis*. The Holy Prophet Mohammad was known only by two names—Mohammad and Ahmad. The Muslims too, therefore,

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could rightly be known by only two names: *Mohammadi* during the *Jalali* period of his dispensation, and *Ahmadi* during the *Jamali* period.

A man requested the Promised Messiah to pray for him that God be pleased to bless him with offspring. Hazrat Ahmad advised him to have recourse to *Istighfar*, adding that by this means sins were forgiven and the mercy of God blessed a man with issue as well. "But perfect faith is the main thing," said Ahmad. "Those who look to God with unshakable faith, He always takes them by the hand and helps them."

January 24, 1901 (at night)

Dr. Khalifa Rashid-ud-Din and some other friends were present. The Promised Messiah remarked: "Man, in any case, remains subject to the will of God. When He so wills it, factors come into being which lead to health and a patient recovers. To rely solely, or too much, on the medical science partakes of the nature of *shirk* (setting up equals with God). A physician should treat his patient on the basis of sympathy, desire for their good, and purely from virtuous motives. This mental attitude on the part of the physician draws greater blessings upon him than is possible otherwise. When he works in this frame of mind, God grants him success in his treatment of his patients because He approves of such work and stands at his back. A physician should never rely on his own intelligence or learning. He should rather pray to God that the ailing and the sick in general be restored to health. But in the case of those of his patients who may be suffering from more serious diseases he should pray for each, separately, name by name."

Conversation then turned on the philosophy of prayer. The Promised Messiah said: "The real fact of the matter is that unless all the necessary conditions are present, it is very difficult to pray in the real sense of prayer. It is my conviction that nothing in the world is so sure and quick to take effect as prayer is—neither the sword, nor any drug, nor even lightening. But for it to show its real force all the necessary conditions should

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be present. The nature of prayer is such that the ability to pray really comes from God Himself. between the person who offers a prayer and the person for whom he offers it, the connection should be of such a degree that the prayer should well up from deep down in the heart. The one should feel so deeply for the wel-fare of the other that the prayer should attain that quality without which no prayer is acceptable to God. The man who prays and the man for whom he prays are in a manner of speaking like the male and female which cannot produce any issue unless an intimate connection first comes to exist between them. Without some bond of sympathy between the two, it is impossible for one man to pray for another, and this is the reason why I insist so much that people should come frequently to Qadian and stay here for appreciable periods. The chosen servants of God have very compassionate natures; when they see a man frequently they begin to feel for his welfare, and this feeling creates occasions for prayer on their behalf. About the famous saint Nizam-ud-Din it is said that a man once came to him to solicit his prayer in connection with some object he had in view. The saint requested him to bring a dish of boiled rice and milk for him, and this caused some doubt in the man's mind. "What kind of saint is this," he wondered. "I came to get something from him, but he has a petty need of his own to be satisfied by me." On further reflection, however, he thought that a very insignificant thing had been demanded and he decided to gratify the wish expressed to him. Then having eaten that plate of boiled rice and milk, Nizam-ud-Din prayed for him and through that prayer the man succeeded in his object. This made him wonder all the more. There was no room in his mind for doubt now that Nizam-ud-Din was indeed a great saint, but he could not appreciate the secret which lay behind that request for a plate of boiled rice and milk. So it ocurred to him to ask Nizam-ud-Din himself. Nizam-ud-Din replied: "When you came to solicit prayers, I felt in my mind that there was no bond between you and me that could urge me to pray for

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you. To make up this deficiency I asked you to bring that small gift." Similarly about Baba Farid it is said that a man once lost some very important document. When he could not find it anywhere he went to Baba Farid for prayers in this regard. Baba Farid asked him to bring some *Halwa* for him. When the man went to a confectioners and ordered the desired sweet, he was surprised to find that the shopkeeper gave it to him wrapped in a piece of paper which turned out to be his own lost document. He at once put it safely into his pocket and took the *Halwa* to Baba Farid. But Baba Farid said to him: "I no longer require it, my friend; please take it home and give it to your children."

Hazrat Ahmad Continued: 'Man has no control over his heart. In a meeting, on some occasion of sorrow, should you ask a man to weep and shed tears, he will not be able to do so to order. Sympathy and fellow-feeling require some bond without which they do not come into play. Another thing about prayer is that suppose a poor peasant from the country comes to the king with a request that he should be given a riding horse. But the king judges in his mind that a good riding horse could hardly benefit a man like him and therefore he gives him a good bullock instead. Such things happen also sometimes when man, in his ignorance, prays to God for things which really cannot be of any benefit to him. Do you suppose that God's love for his creatures is in any very inferior to a mother's love for her children! Sometimes in his ignorance man prays for things which really are harmful for him, just as a child is sometimes fascinated by glowing embers in the fireplace and he tries to catch at them. But his mother prevents him from doing so and saves him from grievous injury or even possible death."

"Ail our desires," concluded the Promised Messiah, "do not spring from rational needs, and often a man realises himself sometimes afterwards that what he had so set his heart upon at one time was really a foolish desire."*

* Translated from *Malfoozat-i-Ahmad*, published by Sheikh Abdul Hamid.

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A GREAT SIGN

[Translated from Urdu].

Among the Signs vouchsafed by God in support of the claims of Hazrat Ahmad, the Promised Messiah and Mahdi, the death of Pandit Lekhram at the hands of an assailant who then disappeared without leaving any trace, is most extraordinary and impressive.

Pandit Lekhram belonged to the Arya Smaj, which is a sect of modern Hinduism especially poisoned in its attitude towards Islam. He revealed himself to be true to the pattern developed in this respect by the denomination to which he belonged. His writings and utterances in regard to Islam were always venomous and couched in terms of foul invective. He used his tongue, so to say, as an abnormal boy sometimes uses a sharp knife on things in wanton mischief, without any thought of the pain he inflicts. It seems, therefore, to have been in the fitness of things that, always slow to anger, when God, at last decided to call him to account for his violent attacks upon Islam, he fell by the hand of an assassin whose knife inflicted a wound that could not be staunched by any human hand.

To recaptulate briefly the main features of this great Sign of a Living God, when the Promised Messiah published his memorable work entitled *Surmah Chashm Arya.* he proposed that an easy way to decide whether Islam or the Vedic religion was true, was the way of *Mubahilah.* Hazrat Ahmad addressed this proposal to prominent leaders of the Punjab Arya Smaj like Lala Murlidhar and Munshi Jivandas but neither of them dared to come forward for this duel of prayers. Lekhram, however, accepted the challenge and wrote :

> I comply with this last request of the Mirza Sahib, too, and I publish my *mubahilah* prayer forthwith.[1]

1. *Kulliyat-i-Arya Musafir.*

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This prayer, again to quote his own words, was :

> O Parmeshwar (God) ! be pleased to demonstrate which of us two is on the right path.[2]

In his eagerness for this trial of strength Lekhram even wrote as followers to the Promised Messiah in a private letter :

> You are at liberty to publish any prophecy in regard to me that you might like. I hereby give you full permission.[3]

Following this when the Promised Messiah applied his mind in prayer on the point of his *Mobahilah* he received the following Revelation from God.

عجل جد له خوار له نصب و عذاب

> *i.e.*, he is only a lifeless calf, and what comes out of him is only a meaningless sound. Severe chastisement lies in store for him.

In another place the Promised Messiah wrote :

> To-day, which is Monday, the 20th February, 1893 A.D., when I applied my mind in prayer in order to learn the time when the chastisement is destined to descend on him, God revealed to me that counting from this day, *i.e.*, the 20th February, 1893—within six years this man would be visited by the punishment he has brought on himself by his foul mouth—he would reap the fearful reward of the liberties he has taken against the sacred dignity and honour of the Holy Prophet Muhammad (may the peace and blessings of Allah be upon him). So by publishing this prophecy I convey to the Muslims, the Arya Samajists, the Christians, and to the followers of all other religions, that should no punishment descend upon him of a kind that may be altogether extraordinary, and of exceptional severity, with a power to strike the fear of God into the heart, then you would have all justification for believing that I am not sent by God at all, nor does my word proceed from His Spirit. Should I prove to be only a charlatan, I would willingly submit myself to any punishment that I may be deemed to have merited. I even agree that in that case a rope should be put round my neck and I should be dragged thus to be hung or nailed to the cross. And in spite of this insistence on my part, it is evident that the greatest punishment for a charlatan is the disgrace that lies in his prophecies not being fulfilled.

Now let us turn to the testimony of events as they unrolled themselves in this regard, and here this article

2. *Kulliyat-i-Arya Musafir.*

3. *Siraj-i-Moneer*, by Hazrat Ahmad, p. 13.

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would speak only in words used by Arya writers themselves, and then the reader would be left free to draw his own conclusion as to whether this remarkable prephecy of the Promised Messiah has been fulfilled in a remarkable manner or not. Now read the following :

> Towards the middle of February, 1897, a dark young m an of short stature but compactly built, and of a fearsome appearance, came to the Dyanand College asking for Pandit Lekhram. Having secured Panditji's address from there, the man called at his house and explained that, a Hindu by birth, for the last two years he had been a Muslim ; and that now he wished to undergo *shuddhi* (purification) to re-enter the Hindu fold. Pandit Lekhram promised that he would gladly " purify " him and take him back into Hinduism.
>
> About this time Pandit Lekhram was receiving warnings from various places that the " Mohammadi people " (Muslims) were conspiring to have him murdered, but he re-acted to these warnings in quite the opposite manner : he made no enquiries at all as to who the man was and why he had come to him. When some of Pandit Lekhram's friends tried to ascertain these things the man gave them to understand that he hailed from Bengal, but out of every eight Bengali words he could hardly understand more than two. On seeing his face one invariably got the impression that he was a butcher by birth and profession. He probably came from somewhere near Patna.
>
> After this the Patnavi butcher stuck constantly to Pandit Lekhram ; on two or three occasions he was also seen having his meals at Panditji's house. During the day he remained with Lekhram, but no one knew where he lived at night.
>
> After the murder of Dharmvir (Lekhram) it was found during police investigation that at night he lived at the place where a conspiracy was being hatched to murder Panditji.
>
> In compliance with instructions from the *Sabha* Lekhram went to Multan on the 1st of March where, till the 4th of that month, he delivered four lectures. Then he received a telegram from the *Sabha* that he should proceed to Sukhur ; but in view of the fact that that town was in the grip of a severe epidemic of plague, members of the Arya Samaj of Multan dissuaded him from the journey. And little must they have realised that by doing so they had only shoved their brave champion straight into the jaws of death. Pandit Lekhram then thought he would pay a visit to

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Mozaffargarh, but it is not known why he changed his mind and did not go there. Instead he travelled straight back to Lahore and returned home, reaching there during noon on March 6.

The 5th of March was the *Id* day and it would appear that for the murder of the champion who had hollowed out Islam at its roots there could be no more appropriate day than this day of *Id.*

In search of the *Arya Musafir* that day the Butcher went to his house, to the office of the Arya Pritinadi Sabha, and to the railway station, as many as eighteen times. On the 6th of March he again called at Panditji's house in the morning, but Pandit Lekhram had not yet returned ; then he went to the office of the Sabha once more, but only to be disappointed. At 2 o'clock he came to the office again, this time with Panditji. In the office he sat down in a window, facing the street. He was spitting frequently that day and a clerk working in the office complained to Panditji that the man spitting everywhere was a nuisance. But the simple-minded *Arya Musafir* only said : "Brother let him be : he is not doing you any harm."

Contrary to habit, the man was wrapped in a blanket that day; when leaving the office of the Sabha he trembled visibly and Panditji inquired if he was feeling feverish. He answered : " Yes ; there is some pain as well."

Pandit Lekhram then took him to Dr. Vishnu, who felt his pulse and said that there was no fever but the blood of the patient rather appeared to be over-stimulated, and he seemed tired. If there was pain, he added, plaster should be applied. But the murderer intervened with a request that he would prefer to have something for internal use rather than external. Had it been decided to apply some remedy internally, the knife he was carrying round his waiste would have been discovered, but it would appear that the *Arya Musafir*, was deliberately planning to give the murderer a chance to plunge a knife into him. Panditji recommended that he should be given some medicine to drink as he desired. The doctor replied that in that case he had better be given a glass of *sharbat* of some kind. After this had been done, Panditji went with the man to a cloth-dealer's where he selected a *than* and sent the man with it to his mother to be approved. When the murderer was gone, the cloth-merchant remarked :

"Panditji, what a dreadful sort of man you have in attendance upon you ! "

But the Dharmvir's mind was fixed on the coming *Shuddhi,* and he replied : " Brother ! do not say such a thing ; he is a pious man come to undergo *shuddhi.*"

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On reaching home Panditji sat down on a *charpai* in the open verandah and occupied himself with the boigraphy (of Dyanand) on which he was engaged. The murderer took a chair and seated himself to the left. At 6 o'clock (P.M.) Lala Jiwandas and Lala Kedarnath called and went away after securing a promise from Panditji to speak in a meeting next day, which was Sunday. The murderer, however, remained where he was. Panditji's mother was busy in the kitchen and his wife was in another room, reading. At this stage Pandit Lekhram said to the murderer: "It is getting late, brother: you too had bettter rest now." But the man did not move. About ten minutes later Panditji's mother said from the kitchen: "Lekhram, my son! the oil has not arrived." At that moment Lekhram was describing the very last moments of Dyanand's life before that *rishi* breathed his last. When he heard his mother say this, he put down the papers at once, and got down from the *charpai*—on the side nearest to the murderer.' Then, as was usual with him sometimes, he stretched himself up, in a yawn and said: "Oh, I had quite forgotten!'

Thus the *Arya Musafir* stood for a fraction of a second, with his chest and abdomen fully exposed; and this, it seems, was the moment that the murderer had been waiting for. Like a flash of lightening the knife struck and sank deep into the stomach where the murderer deftly pushed and turned it in such a sure, purposeful manner that the entrails came sliding out in a heap.[4]

After this graphic description of the tragic events, Pandit Sharadhanand makes the following comment:

Following this dastardly attack, did the *Arya Musafir* sink down to cry and vail helplessly in the ears of his neighbours? No, he did nothing of the kind, unfortunately; for, had he done so, help might have come and the murderer might easily have been apprehended. But the noble victim was full of mercy even for his murderer, which gave the culprit a rare chance to make good his escape.

But subsequent events as related by other Arya sources flatly contradict what Pandit Sharadhanand in this regard seems to have overshot himself in saying. It is amply borne out by reliable evidence that Pandit Lekhram gave a piercing cry that was plainly heard by his mother and wife, who both came running and raised an alarm atonce. With commendable courage they even tried to tackle the murderer, which prevented his escape for some moments. An Arya poet thus describes what followed:

4. *Swanihumri Lekhram*, (Hindi) by Pandit Sharadhanand, pp. 197 to 200.

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> The murderer's blow caught him unawares, and this fatal gash in the abdomen caused an agony of pain. The victim gave a piercing cry and clutched at the murderer, but he shook his hand free and disappeared out of sight, like a racket fading out of the sky.[5]

Similarly a Punjabee (Arya) poet says:

> The entrails at once came out in a heap, and a stream of blood which in a moment turned the ground red underneath. His mother and wife both rushed out and, raising an alarm, they tried to snatch the knife out of the murderer's hand.[6]

Similarly Mahasha Charanjilal Prem has written plainly to the effect that the noise brought his mother and wife running to the spot, who raised a wail of grief.[7]

It is therefore beyond question that Pandit Lekhram, on being struck, uttered a cry which brought his wife and mother immediately on the spot, who tried to tackle the murderer. Curiously enough, Pandit Sharadhanand himself admits that:

> When the entrails slipped out, he tried to hold them in position with one hand and, with the other, clutched at the hand of the murderer. In this first scuffle he almost reached the staircase and snatched the knife from the assailant. But the murderer had two hands while Dharmvir had only one, and a stream of blood was pouring out of his side meanwhile. It was likely that the assailant would snatch back the knife, but Lakhshmidevi (Mrs. Lekhram) threw away all thought of conventional womanly modesty and flung herself on the murderer, and the knife was left in the hand of Dharmvir. For fear lest the man should attack a second time, Lakhshmidevi pulled Dharmvir towards the kitchen, but the murderer glared at them with his bloodshot eyes and came in pursuit. Panditji's mother caught him with both hands. By this time the murdcr too was rather blown. He picked up a *bailana* that was lying nearby and with it struck twice at Panditji's mother. She then fell down unconscious, and the murderer ran down the stairs and disappeared without trace.[8]

It is therefore beyond comprehension on what ground Pandit Sharadhanand has said that when

5 *Arya Musafir*, Jullundhar, Vol. XVI, No, 6, pp. 63-65.
6. *Pandit Lekhram ka Qatl*, by T. C Gujratl, p. 7.
7. *Arya Musafir*, Jullundar, Vol. XV, No. 6, p. 11.
8. *Swami Lekhram*, pp. 201—102.

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Lekhram fell he had mercy in his heart for the murderer, and wanted to give him a chance to escape.

The most remarkable thing in connection with these events is the disappearance of the assailant as though he had been swallowed up by the earth or had soared away into the skies. Sharadhanand says he "disappeared, no one knew where"; another writer says "he disappeared like a rocket fading out of the sky;" while T. C. Gujrati says "he disappeared as if he had been no more than an apprition."

This T. C. Gujrati, it may here be remarked in passing, took such a deep personal interest in bringing the culprit to book that in his search for the murderer he hunted as far afield as Yaghistan even, but had no success. After his strenuous exertions in this behalf we can easily credit him with being in a position to say from personal experience that the assailant had disappeared as though he had been no more than an apprition.

Pandit Sharadhanand then proceeds as follows:

> After some minutes when Lala Jiwandas returned he witnessed a heart-rending sight. Dharmvir was lying still on a *charpai*, with the entrails in the fatal wound held in his hand, and a stream of blood was pouring out. No wonder that the old man was unnerved. Soon afterwards many more people arrived. On being asked Lekhram replied with simplicity and fortitude: "The man who had come for *shuddhi* has done for me." "Please call a doctor"; he added, "call one at once."
>
> The news spread on all sides, and doctors and medical students hurried to his side; and it was decided to carry him to the Mayo Hospital on a *charpai*. I had happened to arrive at Lahore at 4 P.M. that day, and as soon as I heard the news I hurried to Panditji's house. But round a corner in the street I met this sad procession. I was overwhelmed with grief, but pulled myself together and followed it to the hospital.
>
> Dharmvir had been laid on the table when with a heart wrung with pain I stepped forward towards him. At that time the surgeon was holding the entrails in his hand, and Panditji had put both his hands under his head. But on seeing me he pulled them out and folded them in salution. My self-control was at the breaking point and a flood of

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tears was gathering in my eyes when in his usual firm and courageous voice he said: "Salutation and greetings, Lalaji! It is good that you too have come."

This tragic scene shook me to the roots of my being. When I looked at the heap of entrails I could not pursuade myself that I was talking to my dear friend Lekhram. I only saw him as I had seen him on his return from the meeting at Simla.

Then Panditji added: "Lalaji, please forgive me for any offence that I might have given you."

I controlled myself with a great effort and replied: "Panditji! you believe in God: at this moment think of Him alone." And the stricken champion replied: "Alright, perhaps I would recover: but please forgive me."

Two hours after the wound was inflicted Dr. Perry[9] took charge of the case and then he sat there for two hours stitching up the entrails that had been cut into a fearful mess. In one place a piece had been cut clean into two. There were eight major wounds on the body and many minor injuries besides. Dr. Perry greatly wondered how a man from whose body a gargoyle of blood had been pouring out for the last two hours, was still alive. In ordinary cases no mortal man could survive such a terrible wound for so long. Judging from the fact that Panditji had retained consciousness not withstanding, the doctor thought there was a chance, though a very flimsy one, of his pulling through. And in case he does recover", said he, "it would have to be taken as a miracle."

Uptil half-past-one at night Lekhram retained consciousness. Towards 2 o'clock however, his condition began to worsen rapidly. He moved both his hands twice and in about five minutes he straightened them again and found peace in eternal sleep.[10]

It is evident from these extracts that Pandit Lekhram's end overtook him like a bolt from heaven, and the stark reality of this punishment from God speaks for itself from each single circumstance leading to the tragedy. Even the Arya Samajists themselves seem to realise in the depth of their hearts that Lekhram died in accordance with the prophecy made by the Promised Messiah to that effect. What the author of

9. The name written in Urdu script only leaves one guessing as to exact spelling—*Ed.*

10. *Swanih Umri*, p. 203.

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Sar Bakaf Arya Musafir has written in this respect may be taken as typical of the Arya Samaj reaction to the prophecy and its fulfilment. Says he:

> The Prophet of Qadian, on February 20, 1893, published a leaflet to the effect that within six years from that day Pandit Lekhram would be overtaken by some dire calamity that would clearly bespeak of the wrath of God upon him for his profane impertinence in regard to the Holy Prophet Mohammad. It is notable that this leaflet contained the following lines:
>
> الا اے دشمن نادان و بے راہ — بترس از تیغ بران محمد
>
> Nearly six years passed since this leaflet was published and only a few more days of the allotted period remained. On the 1st of March 1897 Pandit Lekhram went to Multan from where he returned to Lahore on the 6th.....The brave *musafir* was seated on a *charpai*, busy with the biography of Rishi Dayanand he was compiling when he felt rather tired and rose from this work. He stood up and yawned, raising both his hands above his head. For the waiting murderer there could hardly be a more favourable opportunity and in the twinkling of an eye his knife had sunk deep, inflicting no less than eight deadly wounds in the stomach from which the entrails slid out in a heap.
>
> He was taken to hospital in this condition but after these fatal injuries medical aid could hardly be expected to be of any avail, and he passed away, leaving his friends and relatives overwhelmed by the sorrow of this eternal parting.

When confronted with this great sign, Arya Smajists usually seek refuge in the baseless assertion that the tragic death of their champion was the result of a conspiracy on the part of Ahmad. This assertion, however, does not need any serious refutation beyond mention of the fact that at the suggestion of the Arya Samaj the Punjab Police thoroughly thrashed out this line of investigation. The house of the Promised Messiah was searched and all his papers were most minutely looked into. But the police were unable to discover the slightest shred of evidence that could in any way connect the murderer with the Ahmadiyya Movement or its Holy Founder.

MAHASHA FAZAL HUSAIN.

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POLYTHEISM AND TRINITARIANISM IN HINDU LITERATURE

[Translated from Urdu]

> And the Jews say : Ezra is the Son of Allah ; and the Christians say : The Messiah is the Son of Allah : but these are only the words of their mouths : they imitate the saying of those who disbelieved before. Allah destroyed them ; how they are turned away !
>
> They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Mary ; and they were enjoined that they should serve one God only. There is no god but He, far from His glory be what they set up (with Him).
>
> They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.
>
> He it is who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.
>
> —The Holy Quran ix : 30-33.

The Sanskrit expression to denote a Theist is *Ishwar-Vadi.* To give a negative meaning to this expression the prefix *Nir* is added, when it becomes Nir-Ishwar-Vadi, *i.e.*, an Atheist. The existence of expressions such as these in the language denotes that, as compared with Theism, Atheism is a later development. For, unless we presuppose the prevalence, first, of a belief in the existence of God, we can not explain the emergence of the corresponding negative expression.

Atheism, thus, represents no more than a mental drift in the negative direction, and this tendency shows itself most clearly during periods of human history when the *soul* and its requirements are at a discount, while *matter* and *material gain* hold the mind of man and guide all his aspirations. Atheism springs from a kind of dry and circumscribed logic, hide-bound in the narrow sphere of belief only in material phenomena. When subjected to the test of *Reason*, upon which it

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professes to rely so much, it cracks under the strain of its own immature conclusions and manifest contradictions.

Theism falls into three main classifications; Polytheism, Pantheism, and Monotheism. Trinitarianism, really speaking, is only a form of Polytheism, the only difference between the two being that Trinitarianism fixes the number of deities at three, while Polytheism admits of no limit at all and leaves the number free to run into any astronomical figure.

Hindu religious literature has a considerable, though rather a confused, volume of Atheistic thought in it, but on the whole it is correct to say that its major portion views Theism with favour. Its point of view on the question of the existence of God is very well illustrated by a story that we come across in it. It is said there was once an Atheist whose son, a bright lad, was taught at school to believe in God; and the father and son were led one day by a drift in the conversation into a discussion on this question. The boy argued that if there really was a God who could reward man's good actions and punish his misdeeds, then any one who did not believe in Him, and prefered to live his life in his own way rather than submit it to his Creator, could not escape punishment. On the other hand, if there was no God, then those who had believed in Him would not come to lose anything on account of that belief. A Theist thus had nothing to lose should his belief in a Supreme Deity ultimately turn out to be groundless; but an Atheist would miss the entire meaning of Life should the existence of God finally prove to be the only Reality of all realities. This simple argument greatly impressed the father, and all arguments he could think of in support of his point of view he found cut through by his sons reasoning at the very base. The result was that he changed his opinion and began to believe in this logical God.

A good many years ago I remember reading in the *Saraswati* of Allahabad a story which in substance and

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effect is the same as the one given above, though its setting and details are different. This story, too, is typical of the angle of vision from which the greater portion of Hindu religious literature approaches the question of the existence of God, and if put down here it may not be devoid of interest for the reader.

It is said there were once two friends, of whom one was a staunch Theist but the other was an equally strong Atheist. In fact the latter was a little more than a mere Atheist, which is only a negative and rather doubtful and doubting sort of outlook. This man's ideas in regard to his denial of God were more positive than that—of a kind which in Hindu religious literature is known as *Kal-vad*, for which the Arabic expression is *dahriya*. *Kal*, like the Arabic *dahr*, means Time in the widest and abstract sense. The nearest approach in English to the sense carried by *Kal-vad* is in the expression "Pan-Cosmism" which contains elements of a positive conception not contained in the merely negative attitude that characterises Atheism. The English expression "Materialism" corresponds to what is known as *Swabhao-vad* in Hindu religious thought, but it falls short of the meaning carried by *Kal-vad*.

To return to the story, however, the subject of the existence of God came under discussion once between the two friends in the course of conversation. When the Theist said that God existed, the Pan-cosmist asked: "What does he do and how can one come to know him?" The Theist replied that God had created and now sustained the universe, and that the changes constantly taking place in it were subject to His control. Man could form a conception of God by looking at the Universe which was God's *lok*. Human perceptions, he said, were formed on the basis of the attributes (*guna*) manifested by different objects (*dravya*): without reference to these attributes man was not in a position to perceive anything at all. Different units possessing different sets of attributes were given different names, *e.g.*, fire, water, an orange

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or an umbrella. When man felt the presence of a certain set of attributes, he inferred the presence of the object possessing those attributes. The Universe was a manifestation of the infinite range of the attributes of the Divine Being, and with this manifestation before Our eyes we could easily infer the existence of God. The Pan-cosmist heard this argument but simply replied that the Universe, with all the changes continually going on in it, was the result of the interplay of Natural Forces through endless Time.

Here the question arose between them whether what the Pan-cosmist called the interplay of "Natural Forces" was a *conscious* agency or not; for, given intelligence and consciousness in that agency the name by which one preferred to call it was immaterial. A philosophy of life which denied consciousness to the First Cause falls short of Theism even if it should come to be known by that name; on the other hand if you believe in a conscious First Cause you are a Theist, and it matters but little whether you chose to be known by that name or not.

The Theist among the two friends was a practical philosopher, it seems; he applied his mind to the problem of convincing his friend in some graphic and practical way, and for this purpose he acted upon a simple but rather original idea. He invited his friend to dinner. Coming in response to this invitation, the Pan-cosmist found a room elaborately and tastefully decorated, with incense burning in it which added to the sense of luxury. The Pan-cosmist noticed the painstaking care expended on the special scheme of decoration and remarked upon it. But to his great surprise, his friend replied: "No, no, my dear fellow, I have not done these things; the various objects you see must have arranged themselves in this manner of their own accord." The Pan-cosmist protested that pictures and flowers and other furniture in rooms remained as arranged by human beings and that these things were incapable of arranging themselves in any particular manner without the influence of an eternal

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agency. As this was the point towards which the Theist had been manœuvring him, he at once held him to what he had thus unwittingly admitted. When a few inanimate objects in a room were incapable, he said, of arranging themselves of their own accord, it was inconceivable that the universe which was the result of innumerable inter-relations and delicate balances between millions and millions of objects should have come to be of its own accord without the conscious control of an intelligent mind at the back! The Pan-cosmist thus saw the force of the argument and changed his views.

Hindu Conception of the Deity

After this brief reference to the attitude of Hindu religious literature on the question of the existance of God, let us pass on to the Hindu conception of the Divine Being. Here from the very outset we are faced with a serious difficulty, for the Vedas contain contradictory and conflicting ideas in regard to God. To begin with certain hymns in the Atharv Ved and the Rig Ved are conceived in a spirit of the Unity of God ; but, on the other hand, by far the larger portion of Vedic hymns are unquestionably of a Polytheistic nature.

Number of gods

What is the number of Vedic gods, and how can we distinguish one god from another ? These and many other similar questions are found dealt with in Vedic literature. For instance, in Rig Ved 1 : 139 : 11 the number of gods is given as 33. Of these 11 are spoken of as being the gods ofthe "higher regions", (*Dyu-sthan*) ; 11 are gods of the "atmospheric regions", (*Antrakisha-sthan*) ; and 11 are gods of the regions of the earth (*Prithivi-sthan*). In some other places too in the Rig Ved, for example in 1 : 34 : 11 and 3 : 6 : 9, the number given is the same. It would appear that these mantras form the basis of the classification of the *sthans* (regions) of the gods made by Yask Acharya in his *Nirukt*. But the prominence Yask has given to *Agni*

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among gods of the *Prithivi-sthan*, to Vayu or Indra among gods of *Antrakisha-sthan*, and to Surya among gods of the *Dyu-sthan*, appears to be his own idea.

It may also be remarked here that in the final analysis the views of Yask converge in the direction of Monotheism. But the history of Monotheism in Hindu religious thought and its corruption into Polytheism is a separate and vast subject in itself.

According to the Shatpath Brahman, 7 : 5 : 7 : 2, the 33 gods referred to above are the following : 8 *Vasus* ; 11 *Rudras* ; 12 *Adityas* ; *Dyu* ; and *Prithvi*. The Aitariya Brahman contains the names of *Prajapati* and *Vashatkar* instead of Dyu and Prithivi.

According to another division Hindu gods are often put into two classes : (1) *Somap* gods, *i.e.*, those who drink *som* ; and (2) *Asomap*, those who do not drink *som*. The *Somap* gods are the 33 spoken of above ; and those who do not drink *som* are 11 *Prayajas*, 11 *Anuyajas*, and 11 *Upyajas*.

It is a curious thing that like the division into higher and lower social castes among the Hindus, there is a division upon the same basis among the gods as well. For instance, Agni and Brihaspati are both Brahmans (Taittiriya Sanhita 2 : 2 : 9 : 1) ; Indra, Varuna and Som are Khashatriyas ; Vasu, Rudra, Aditya, Vishwdeva, and Marudgan are Vaishyas ; and Pooshadeva is a Shudra (Shatpath Brahman 14 : 4 : 2 : 2).

Referring to the Rig Ved, probably 3 : 9 : 9 and 10 : 52 : 6, in his *Vedic Mythology*, A. A. Macdonall says that in one flight of fancy the number of gods is given as 3333.

In the *Brihadaranyak*, in the discourse between *Yajnavalkya* and the *Brahm-Vadi* people, there is a discussion in regard to the number of the gods, and the number mentioned there is even higher than 3333. But along with this we also come across the teaching that really speaking there is only One God, the rest being

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only *abhimani* gods (supervising deities) like the Sun and Moon gods.

Hindu scholars claim that in Hindu religious literature where the forces of Nature or Material objects are spoken of as gods and hymns and sacrifices are addressed to them, the adoration or sacrifice is addressed not to the tangible form of these things in themselves but really to the hidden controls holding sway over them.

Evidently, therefore, Hinduism can only be classified as Polytheism, but towards the Puranic Period this Polytheism generally assumes, to a large extent, the form of Trinitarianism. For in the Puranas we have, really speaking, only three gods : Brahma, Vishnu and Mahish (Shiv or Rudra). We come across these gods in the Vedas too, but there we find them in a position only of secondary importance, the first place having been given to Indra, Varuna, Agni and Surya, etc. There was a time when the importance of gods such as Indra and Varuna had yielded before the popularity of Dyushpitri (Lat. Jupiter, Gr. Zeus-pet.) But as time went on the popularity of these gods waxed and vaned one after another, and by the time of the Puranic Period Agni, Indra and Surya had been replaced in point of importance by the trinity of gods we come across in the Puranas. About 10 to 15 hundred years B.C. Heliolithic Culture prevailed in the world in which the worship of Surya (the Sun god) was more popular than the worship of Agni and Indra, etc.

Brahma, Vishnu and Shiva in the Vedas

Vishnu is mentioned in the Vedas among the 12 Adityas. "Aditya" literally means "the son of Aditi", who is said to be the mother of these gods. In the Rig Ved there is a mantra which gives the number of the sons of Aditi only as 8, instead of 11 ; and scholars reconcile the two views by assuming that when the number is said to be 8 it implies probably some

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division into groups on some basis or other. The following are the names of the 12 Adityas : Sanita ; Bhag ; Surya ; Poosha ; Vishnu ; Vaishwanar ; Varuna ; Keshi ; Vrishakapayi ; Yam ; Aja-ekapal ; and Samudra.

In the Gita, (*Bibhuti Yagadhalyay*) when demonstrating his majesty and power before Arjuna, Krishna speaks of himself as Vishnu, among the sons of Aditi. *Amarkosh* contains a long list of other names used for Vishnu ; and in *Vishnu Sahasarnam* these names run into thousands.

We find in the Rig Ved (4 : 18 : 11) that when Indra made ready to kill Varitra, he called upon Vishnu for help as one calls in the assistance of a friend. Besides, in Rig Ved 1 : 22 : 20 we come across a mention of Vishnu's three *Vikshipa* (steps or foot-prints) where it is also said that two of these were seen by human beings but the third was seen only by the gods. We were told that only righteous people could find their way into *Vishnu-lok* (world), where there is a big well full of honey (Rig Ved) 1 : 154 : 5). These and many more particulars which we learn from the Vedas give us a fairly clear idea of the position that belonged to Vishnu.

A rishi of the pre-Yask period, named Aurnavabh, says that by Vishnu's three strides is meant the position of the sun in the sky at the time of morning, noon and evening ; and a similar view is held by some Western scholars who seek to interpret the Vedas in an allegorical manner. Adorations addressed to Vishnu in the Taittiriyaranyak are very similar in style and conception to the one we come across in *Mahabharat*, in *Shantiparu*, in the course of the discourse between Narada and Narayan.

How the form in which Vishnu was visualised changed between the Vedic and Puranic Periods may be seen from the following hymns :

(*a*) " With a conch and a wheel in his hands ; a helmet on his head and ear-rings in his ears ; wearing yellow robes ; eyes like lotus blooms ; with garlands round his neck ; who

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possessed the *Kaustubh* diamond: I bow down my head in adoration before this Vishnu who has four hands."

(*b*) I render praise and homage to Vishnu with the peaceful face and figure; reclining at ease on the back of a serpent; from whose navel springs the lotus flower; who is the master and sustainer of the Universe, whose complexion is like the colour of the skies and the clouds; who has graceful limbs, who is the spouse of Lakshami; whose eyes are like lotus flowers; whom the Yogis alone can find after severe and deep meditations; and who delivers the whole world from hardships and pain:

(*c*) Vishnu, whose complexion is like the colour of blue lotus and who has four hands, should be visualised.....

In fact in Hindu literature we have a long description of Vishnu's person, his features, his sons, his horses, his weapons and all other things which a god conceived on Anthropomorphic lines needs to have. We have even the names of the wives of Vishnu, of whom Lakshami appears to have been his favourite. The fact that he had many wives seems to point out that, as in the case of most other races, polygamy obtained among the Indo-Aryans at a very early age. Vishnu rode on a bird called *Garar* which is depicted in pictures as resembling the harpy-eagle. But it should be remembered that whereas a harpy-eagle is said to have a partiality for lion-cubs, a *Garar* in Hindu mythology is said to eat snakes. In regard to the creation of this *Garar* there is a curious story in Mahabharat 1 : 16. Vishnu's wife Lakshami rides on an owl. Sankarshan and Pradyumn are the names of two of his sons.

Similarly the conception of Brahma, too, deteriorated towards the Puranic Period and assumed similarly an Anthropomorphic character. In the Atharv Ved the *Nagri* (town) of Brahma, called Aparajita, is made of gold. In one passage Ajudhya is given as the town of the gods and we are told that it had 8 ramparts. In *Amarkosh* Brahma is given many other names, all of which throw some light or other on the conception of this god in the minds of his devotees in those days. The worship of Brahma,

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it would appear, never obtained wide popularity, and even to-day we know only of four temples dedicated to him : one in Pushkar near Ajmer ; one in Khedabrahm (Idar State) ; one in Dudahi in Bundhelkhand ; and one in Kodakkal, Malabar.

There are a number of words in the Sanskrit language which seem connected with Brahma, for instance "Brahman" which means the well known upper most social caste among high born Hindus. Brahma's wife was his own daughter, which many scholars are inclined to take allegorically and understand *Saraswati* to mean knowledge and wisdom.

Whereas Vishnu is visualised as having four arms, Brahma has four mouths (*Chaturanan*). In representations Brahma is shown as sitting in *Asan* on a lotus flower growing from the navel of Vishnu reclining on a serpent in a sea of milk. He is said to have a brownish fair colour like the sheen of mother-of-pearl.

It may be remarked here that among the 18 Puranas 6 are devoted to Brahma, 6 to Vishnu and 6 to Shiva ; although it is also true that sometimes a Purana associated with one of these three gods also contains references to the other two as well.

The Vedas contain a more detailed and ampler reference to Rudra than to either Brahma or Vishnu. Shiva is only another name for Rudra, and he has numerous other names as well (Rig Ved 10 : 92 : 9). Some scholars incline to the view that Shiva was originally some non-Aryan deity whose worship the Aryans picked up in the course of their contact with other races. In the Rig Ved. (2 : 33) we read of the grace and beauty of Rudra's hands, abdomen and lips. In 1 : 114 : 1 and 5 we read of the clustering mass of hair on his head. We learn that his complexion was wheat coloured (2 : 33 : 5), but in some other places he is said to have a complexion like gold or clear like silver. He is credited with uncommon wisdom, and is said to be the master of all animals :

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and he destroys ferocious beasts. He is armed with a bow and arrows. He is extolled in Rig Ved, 2 : 33, 1 : 114, and 6 : 128. In the Shukla Yajur Ved, adhayay three, his raiment is said to be made of leather (*Vastra*). This word consists of *Vasa* (fat) and *Tara* (protector), *i.e.*, the skin. In the earlier stages of civilisation men covered their bodies with skins and later on in fabrics made from wool which too is connected with the skin of animals. That is why "vastra" through time has acquired the meaning of simply "clothing," no matter of what kind. Rudra's bow is named *Pinak*. The sixteenth adhayay of Yajur Ved is all devoted to Rudra. In the Puranic Period we find Rudra generally known by eight different names: Bhav, Sharv, Rudra, Pashupati, Ugra, Tryambak, Bhim, Ishan. He is also referred to sometimes as Vamdeva, Nilkanth, etc., and these names are based either on his appearance or his work, as for example Tryambak means "three eyed."

Rudra's wife is Parbati, who is a daughter of the Himalaya mountains. His abode is on Mt. Kailash in Northern Kashmir. *Ganesh*, who is the god of wisdom, and *Kartikkey*, who is the god of war, are his sons. Ganesh is represented with a human body but the head of an elephant, and he rides on a rat; while Kartikkey has six heads and rides on a peacock, Pushpadant, in *Mahimana Stotra*, has given a list of objects used by Shiva or associated specially with his name. He rides on a bull; his weapons are a leg of bedstead (charpai) and a spear with three heads. He wears elephant skin for raiment, rubs ashes on his body, and adorns his neck with wreaths of live snakes. For a utensil he uses the skulls of the dead. But it is said that in spite of these gruesome odditties he is a well-wisher of man.

One thing which may not be without interest for the reader is that in some works of Hindu religious literature Vishnu and Shiva are found mentioned side by side in such a manner that hymns refer alternately to one and the other, though neither is named specifically

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in the verses. Instances of this are Mallinath's commentary on the *Raghnuvansh* of Kalidas and Madhosudan Saraswati's commentary on *Mahimana Stotra* in which ashloks are found interpreted in this double manner.

Both Shiva and Vishnu are specially associated with the river Ganges sacred to the Hindus. Even to-day, from Gangotri, which is the source of this river, down to Hardawar where it emerges on the plains, thousands of Hindus standing in the stream or on the banks, but touching its sacred water with their hands, worship the two gods, and thousands of burning lamps are sent floating downstream as a mark of homage and devotion.

Shiva is conjured in imagination by his devotees as three-eyed, with a marble complexion. The most popular cult connected with Shiva is the worship of *Shiv-ling*, of which representations in stone abound. The most prominent sect of these phallic worshippers is known by the name *Lingayat* or *Vir Shaiva*.

The Puranas represent Brahma as the Creator; Vishnu as protector; and Shiva or Mahesh as destroyer.

This evidence, which we have surveyed very briefly, bears out that beginning with traces of Monotheism, Hindu religious thought lapsed into the grossest forms of Polytheism, which in the Puranic Period crystallised into a Trinitarianism centring round Brahma, Vishnu and Shiva.

PANDIT RUDRA DEVA
SHASTRI.

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ISLAM SOLVES THE PROBLEM—II

[For previous connection see R. R. March 1941—*Ed.*]

It is such a pity that now a German thinks himself superior to all other human beings on the ground that he belongs to a nobler race—that the blood that runs in his veins is purer and more superior. This racial pride lurking in his mind expresses itself in various ways, and each manifestation urges him but in one direction—namely, the desire to dominate others.

2. Next come distinctions based on exclusive rights and privileges. Islam abhors this idea. According to Islam all are equal in the eyes of law, and every one, be he rich or poor, is entitled to equal rights and privileges. Even-handed justice is to be dispensed to all. A negro stands shoulder to shoulder with a Sayyad or a Qureshi. Islamic Law makes no discrimination between the rich and the poor, the high and the low, or between White and Black.

Says the Holy Quran :

يا ايها الذين آمنو ○ كونو قوامين بالقسط شهداء لله ولا
يجرمنكم شنان قوم على ان لا تعدلوا اعدلوا هو اقرب للتقوىٰ
(آل عمران)

O, ye Muslims, take a firm hold of Justice and bear witness only for God's sake, Let not your animosity against any nation lead you to do injustice. Be just, for justice is akin to piety.

This shows, beyond any shadow of doubt, that justice and righteousness are of utmost importance in the view taken by Islamic teachings so that they are not to be lost sight of even under provocation.

Again the Holy Quran says :

و اذ قلتم فاعدلو و لو كان ذ اقربىٰ (انعام)

i.e., Speak out what is just, even though it may go against your relatives.

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The Holy Prophet loved equity and justice in all his dealings, even in minute details, and in the small acts of his daily life. Once on a journey when his followers divided among themselves various duties connected with the needs of the camp, the Holy Prophet himself assumed the duty of collecting wood for lighting a fire to cook food.

Hazrat Anas, a young Companion of the Holy Prophet served him for fourteen years. He is reported to have said that during this long period he had been more served by the Holy Prophet than he had served him.

Instances of this high character are also found in the Companions of the Holy Prophet. The story of Hazrat Umar holding the nose-string of his camel on entering Jerusalem while his slave was seated on the back of that camel, because it was then his turn to ride, is too well-known to be repeated.

Next come the differences of rank and status. Islam makes allowance for these differences for they serve as a great incentive and exercise a beneficial effect on our mental and material progress.

The Holy Quran says :

انظر كيف فضلنا بعضهم على بعض ○

i.e., See in what way we have made some superior to others.

But it should be noted that this superiority is not founded on any sense of pride and hauteur resulting from material, racial or hereditary right ; it is based on righteousness, good deeds and piety. The criterion of superiority is piety alone.

Says the Holy Quran :

ان اكرمكم عندالله اتقاكم ○

i.e., Only he who is most pious is most respectable among you.

This golden rule of Islam puts a premium on all kinds of goodness and virtue and provides a new urge to virtuous and pious life.

The socialistic view that there should be no master or servant, no superior or subordinate, is to all intents and purposes impracticable. As long as there are physical and intellectual differences among the sons of man, just so long we are bound to have teachers and masters, pupils and servants. But we are all human beings, and we are dependant on each other.

Therefore those who are better placed than others in any way should treat others with the same consideration which they expect should be shown for them.

Says the Holy Quran:

ورفعنا بعضهم فوق بعض درجات ليستخذو بعضهم بعضا سخريا ○

i.e., We made one superior to another so that they should be of service to one another.

Islam does not tolerate that a master should oppress his servant on the ground that the latter is inferior to the former in rank and status. Islam enjoins perfect solicitude for and equitable treatment of all those who happen to be placed under one's authority.

Fourthly, there are discriminations in respect of wealth. Socialism seeks to abolish such material differences outright. But, having hedged them round, Islam makes a stand for the continuation of these distinctions within reasonable limits.

The Holy Quran says:

نحن قسمنا بينهم معيشتهم فى الحياة الدنيا و رفعنا بعضهم قوق بعض درجات ليستخذو بعضهم بعضا سخريا (زخرف)

i.e., For their life in this world we have apportioned among them their subsistance and have placed some above others (in this respect) so that they may be of help to one another.

Differences in the physical and intellectual capacities of individuals necessitate varying remuneration. As long as men differ in talents, knowledge, efficiency,

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energy, etc., differences in their remuneration must remain. How could a learned professor of a big university be made to receive the same salary as a pedagogue of some primary school! How could a barrister's labours be assessed equally with that of his clerk! How could a general's prowess, foresight and power of command be compared with the poor attainment, and ordinary work of a soldier in the ranks!

In short, differences in the physical as well as intellectual domain exist and it is not in man's power to do away with them. These differences necessarily lead to differences in the reward for services rendered. But for these differences in the world, the whole structure of this universe would have collapsed in a moment. There would have been stagnation and decay instead of progress; there would have been no incentive whatsoever to do and die, to invent and explore. If you deprive the life of man of this great motive power supplied by the desire for self-advancement, an intolerable dreariness and a great all round desolation would descend upon this earth—a terrible blight that would kill all achievement.

This is what Islam has to say with regard to the differences obtaining in mankind. It regulates and marshals these differences (which generally keep people at daggers drawn) in such a way that, as though by magic, the different notes all blend into a beautiful symphony. Islam strikes a *via media*, adopts, a middle course and shuns the extremes. It does not allow an employer to do injustice to his employees, nor does it permit the employees to harass and annoy their employers. It requires the rulers to be just and solicitious for the welfare of their subjects and wants the subjects to obey the law of the land and live peacefully in the country. Socialism seeks only to rob Peter to pay Paul. What it wants to achieve through a baleful philosophy of deep hate and malice, Islam seeks to achieve through peaceful and constructive means—through fellow-feeling and love.

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Islam has got a most natural system of public finance. It levies a tax called *Zakat* which is assessed at 2½ per cent. in the case of coined silver. Zakat goes to the Baitul-Mal (public treasury) from which it flows out to the needy, the orphan, the debtor, the wayfarer and so on. There are also other taxes which are collected from those who can pay. The system of public finance which Islam has established is most equitable inasmuch as it helps the poor without being unduly heavy upon the rich.

Islam regards wealth as the hub and centre of the economic life of man It requires every one to earn a livelihood. Begging is tabooed by Islam, but the invalid and infirm are to be helped by the State out of the public money. There is a tradition from Baihaqi who records the Holy Prophet's saying—

طلب كسب الحلال فريضة بعد الفريضة ○

i.e., Next to one's religious duties is the duty to earn one's living by honest means.

Of the different means of livelihood, *e.g.*, commerce, handicrafts and husbandry, etc., Islam gives to commerce the first place.

While Islam has laid much emphasis on earning, it has put a ban on all those ways and means of livelihood which tend to jeopardize common rights or which lead to moral and social corruption.

These methods fall under four categories.

1. Means by which a man enjoys the fruits of other men's labours. Under this class comes bribery. The Holy Quran lays down a fundamental law in this connection saying :

يا ايها الذين آمنو لا تاكلو اموالكم بينا بالباطل ○

i.e. O, ye, believers, do not eat each others substance by unjust means.

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2. Means which lead to the accumulation of wealth into a few hands and which prevent the proper distribution of wealth among the various factors of production. Interest is one of these means. Truly speaking interest is a deadly poison which eats slowly into the vitals of human society. It dries up the milk of human kindness and creates callousness instead. But the greatest harm which interest does to the economic life of a people is that it gathers up wealth into the coffers of a few big-bellied capitalists. There are on the one hand a few millionaires rolling in wealth, while on the other there are millions of people grovelling in poverty. This is the curse of interest. Islam forbids both the giving as well as taking of interest.

Islam also forbids "*Ihtikar*," *i.e.*, withholding the sale of the necessaries of life in the hope that at a future date, they will sell dear.

3. There are some means of livelihood which usually lead to fights and deadly feuds. Gambling, comes under this class. Islam forbids gambling in all its various forms and all games of chance.

Says the Holy Quran :

انما الخمر والميسر والازلام رجس من عمل الشيطان ○

i.e., Drinking, gambling and lottery—all are impure things forming satanic actions.

Similarly Islam has prohibited all those forms of sale which tend to sow the seed of enmity between the seller and the customer. Among such things are what we call in Arabic *Mulamsa*, *Munabza*, *Bai-ul-Hisat*, and *Bai-ul-Gharar*. By Mulamsa is meant the system in which a customer can take hold of anything from a shop in lieu of a price fixed in the dark. In Munabza the customer throws the price with his eyes shut and the seller shutting his eyes gives away anything his hand falls upon. Bai-ul-Hisat requires that the customer should throw a pebble and get the thing upon which it happens to fall. By Bai-ul-Ghorar is meant a sale by fraud, *e.g.*, selling a thing which does not originally belong to the seller.

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4. There is yet another system of trade expressly forbidden by Islam. This is what we call dealing in futures. This is a system of trade in which bargains are made of things which are not yet present, or which are not in possession of the seller. Islam forbids the selling of fruits while they are unripe on the trees, of fish while it is still in the water, of birds while they are on their wings, of animals while they are in mothers' womb.

The foregoing discussion makes it crystal clear that Islam lays the greatest emphasis on earning which is the *sine qua non* of Economics and all which it stands for. But at the same time it does not brook such forms of trade which are in any way harmful to the social and economic life of a people. The Holy Quran lays down a basic principle in this connection, saying:

يا ايها الذين آمنو لا تاكلوا اموالكم بينكم بالباطل ○

i.e. O, ye, believers, don't eat each others substance, by unfair means.

If Islam has on the one hand urged so emphatically the earning of one's livelihood by all fair and honest means, it has on the other deprecated in most vehement terms the practice of hoarding. Islam condemns stinginess and covetousness:

والذين يكنزون الذهب والفضة ولا ينفقونها فى سبيل الله
فبشرهم بعذاب اليم (توبه)

i.e. And warn those who hoard gold and silver and do not spend it in the way of God, against a tormenting Hell,

Islam disapproves of prodigality also. It does not allow extravagant expenses of the table.

كلوا واشربوا ولا تسرفوا ○

Eat and drink, but do not be extravagant.

Islam shuns extremes and loves moderation. It strikes a *via media*. It hates niggardliness and dislikes extravagance.

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The Holy Quran says:

ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتقعد ملوما مدحورا ○

i.e. Don't be a miser, nor be extravagant lest you should become low and degraded.

If people adopt these methods in their affairs and if nations base their international relation on the principles laid down by Islam, the complex social, economical and political problems of the modern era would be automatically solved.

ABDUL MAJID, B.A. (HONS.)

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JESUS AND THE DOCTRINE OF THE TRINITY

Christians believe in the doctrine of the Trinity. Jesus, on whom be peace, we are told, was sent to proclaim to the whole world that there were three persons in the God-head, the Father, the Son and the Holy Ghost and that these three were one.

But read the Gospels from the beginning to the end and you will not find in them any clear statement of Jesus upholding the doctrine of the Trinity. Perhaps you will refer me to the seventh verse of the fifth chapter of the first Epistle of John in the King James version of the Bible. Let me quote the text :—" For there are three that bear record in heaven, the Father, the word and the Holy Ghost : and these three are one." What better proof of the Trinity do we need. But look for this text in the revised version of the Bible and you will not be able to find it there. For two thousand years this text was considered to be the *word of God* but it has been finally expurgated.

Perhaps you will refer me to the concluding words of Jesus to the eleven disciples recorded in the Gospel of St. Mathew. They run thus:— " Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost " (28 : 19). But these words attributed to Jesus are not reported by the other three Gospel writers. This calls for comment. How is it that only Mathew was apprised of this utterance of Jesus and the others never heard of it. Besides, these words were uttered by Jesus after his supposed resurrection. If Jesus in the above-quoted utterance expounded the doctrine of the Trinity it is clear that he never preached this doctrine from the beginning of his ministry to the end of his life. But why so ? These considerations have led critics to regard the above quoted utterance as *an interpolation*. In the *Encyclopaedia Biblica* we read " The baptismal precept to baptize in the name of the Father, the Son and

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the Holy Ghost (Math. 28 : 19) is questionable." Again "That the Trinitarian baptism formula does not go back to Jesus himself is evident and recognised by all independent critics." The strongest argument against the baptismal formula is that Jesus never referred to it during his lifetime and the inculcation of this doctrine of Christianity could not have been deferred till a time after his death.

But does this passage refer to the Trinity ? It no where refers to the *three persons in the Godhead.* It does not contain so much as a hint in regard to the Son and the Holy Ghost being co-eternal with God, or being the equals of God. In fact it does not refer to Godhead at all. Thus Jesus never said that the Son of God was the second and the Holy Ghost the third person of the Trinity.

The Holy Quran has plainly rejected the doctrine of the Trinity. It says :—

'O followers of the Book ! do not exceed the limits in your religion and do not speak (lies) against Allah but (speak) the truth : the Messiah, Jesus son of Mary is only an apostle of Allah : believe therefore in Allah, and say not three. Desist, it is better for you. Allah is only one God ' (4 : 171).

" Certainly they disbelieve who say : Surely Allah is the third person of the three ; and there is no god but the One God " (5 : 73).

ZAHUR-UD-DIN BUTT
B.Sc., LL. B.
Ajnala, Distt. Amritsar.

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BOOK REVIEWS

Bahai Tahrik par Tabsirah (in Urdu) by M. Abul 'Ata Jallandhari, price Re. 1. Agents : Sultan Bros., Qadian.

No movement, whether social or political or religious, can be properly understood without some intelligent reference to the background from which it springs and to the general trend of its history after its inception. The former gives us valuable clues as to the nature of the seed, while the latter enables us to appreciate the general contours the tree slowly assumes after passing through periods of sunshine and storm—which contours, in turn, react upon its nature.

With regard to the Bahai Movement from this point of view, *Bahai Tahrik par Tabsirah*, by Maulana Abul 'Ata Jallundhri, is a contribution to the literature on the Bahai Movement that is of more than ordinary interest. For in this compact little volume the soul and inner purpose of this rather illusive movement has been laid bare through a brief analytical reference to its genesis.

As one goes through the pages of this book it becomes clear that the tortuous roots of the present-day representations of the Movement trace back, through Ali Mohammad *Bab*, who was a favourite of Syyad Kazim Rishti, to the *Kashfiyah* sect of Shi'a thought founded by Sheikh Ahsai in the 12th century of the Hijrah. It is well known that according to the Shi'a belief the 12th and last rightful successor to the Khilafat went into hiding many hundred years ago, in which condition he remains to this day, and shall so continue to remain until the time comes for him to appear as the Mahdi expected by the Muslim World. But during the period of hiding devotees can maintain contact with him through his

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specially advanced and favoured followers among the living, for whom the expression *Bab* (door) is used by people who hold this belief. Ali Mohammad, the founder of the *Babi* Movement, claimed no more or no less a position than that of being the Bab for his time. His pupil Mirza Husain Ali, self-designated Al-Baha, partly by preference and partly through the force of circumstances, developed Bab's position and overlaid the original idea of the Movement to such an extent as to imply a repudiation of the roots on which it raised its head.

This circumstance in itself would have made a serious inquiry into the truth of the Movement difficult enough, but this difficulty is made infinitely greater by the fact that the Bahais take special care to hide their sacred scripture from the world. Those who have taken any interest at all in a study of Bahaism know how impossible it is to obtain a copy of *Kitab-i-Aqdas.* That is why I have spoken of Bahaism just now as rather an "illusive" Movement. Maulvi Abul 'Ata's *Bahai Tahrik par Tabsirah* is a critical study, properly documented, in point of the genesis of the movement, the growth of its doctrine and of the influences to which it has been exposed in its history; and as such its value is obvious. But the book offers much more than that, for in its pages is also reproduced the *Kitab-i-Aqdas* which a non-Bhai finds it so impossible to obtain from anywhere.

Rubbani Sunnat, (Urdu). Compiled by Seth Abdullah, Allahdin, published by Anjuman Traqqi Islam, Secundarabad Deccan, price annas four.

For conveying the message of the Ahmadiyya Movement *Rubbani Sunnat* is a most useful book. It explains the Mission of the Promised Messiah from all those various points of view from which any seeker after truth is likely to approach the Teaching or the Mission of the Movement. The book embodies sound research and careful study on the part of the compiler whose zeal for *tabligh* knows no bounds.

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The great merit of the book lies in the fact that on each point it brings under discussion it speaks only in words used by the Promised Messiah himself. All references to the works of Prophet Ahmad or to other literature of the Movement are properly documented. This book deserves to be distributed broadcast among Non-Ahmdies and, most probably, its price has been kept so low only to facilitate this purpose. Those engaged in the work of *tabligh* among Urdu-speaking people should make the fullest use of this publication so that the publishers should be in a position to re-employ the proceeds of the sales in similar other projects conceived in the same spirit and with the same end in view.

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